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ACIES ORDINATA

THE DIRECTOR'S MONTHLY REVIEW ISSUED BY THE

:: CENTRAL SECRETARIATE OF SODALITIES OF OUR LADY :: ::

For circulation among Ours only

UNITED STATES SODALITY DIRECTORS' CONFERENCE

AT LOYOLA UNIVERSITY, CHICAGO.

August 24, 25 and 26, 1926, a Congress of Sodality Directors from the provinces and vice-provinces of the Society in the United States of America, met at Loyola University, Chicago, Ill., and a synopsis of their discourses is before us. The original ran to 130 pages, but was much reduced and finally mimeographed under the direction of **Father Daniel A. Lord, S. J.**, the Editor in chief of **"The Queen's Work"** (the official publication of the Sodality of Our Lady in the United States). We present herewith the « *resolutions* offered to the Sodality Conference for their acceptance.

The members of the Congress, were distributed as follows : Mid-West, 34 ; East, 10, South, 2 ; and West, 2. Six secretaries reported the procedings.

RESOLUTIONS OFFERED TO THE CONFERENCE FOR THEIR ACCEPTANCE.

The Conference expressed its sincere **gratitude to the Provincials** for making the meeting possible and to the authorities of Loyola University for their hospitality.

The name "Sodality" should be used instead of "Sodalities" wherever possible. When constituted in the same school or parish, this shou'd be the rule.

A Uniform diploma should be adopted for the American Sodality.

Unions of the Sodality should everywhere be encouraged. It is regarded as practical to establish a **Sodality Council** consisting of one or more members from each Sodality in the parish or school to handle things of general school or parish interest. It is also possible for **Jesuit schools to invite other schools** of a city or district to unite with them in forming School (College or Academy) Sodality Unions. **City** or **diocesan unions** should be created where this is possible.

A convention of the Sodality from schools and a convention of the Sodality from parishes conducted by Jesuits should convene, if possible, in 1927.

Variety in meetings should be encouraged, for example, by alternating spiritual with business and social meetings, and by introducing considerable variety in the program of the spiritual meetings themselves.

Members should be allowed a liberal share in the conduct and program of the meetings.

General Communions of the school Sodality at least once a month is essential; a general Communion once a week is the ideal for an efficient Sodality.

Scholastic's part in Sodality Direction. Though the scholastics are a powerful help toward the spiritual life of the students in the inspiration, example and encouragement which they give, still since the Common Rules so state it, **they should not be asked to conduct the Sodality**. Where no one else can actually conduct it, the scholastics should do so under the direction of the Spiritual Father of the students or the Student Counsellor. The scholastics may and occasionally **should be asked to give talks** to the Sodality.

The Catholic Students' Mission Crusade and the **Knights of the Blessed Sacrament** should be made **Sections** of the Sodality. This can be done by seeing to it that all the officers of these two societies are Sodalists who are then made the Mission or Eucharistic Sections of the Sodality. These Officers may admit to the Crusade or Knights of the Blessed Sacrament students who are not Sodalists, but the control of the

organization should be in the hands of the Sodalists' Committees.

Director not to teach In consideration of the prime importance of the work which a Sodality Director does for the spiritual life of the students, he should be in most cases the Spiritual Father of the students, and hence exempt from all teaching.

Sodalists preferred for important posts. When positions of honor or influence or authority in the student body or parish are awarded by the faculty, or pastor, Sodalists should be given prior consideration over members of other organizations in the school or parish because they are Sodalists.

Daily Communion. The school authorities are urged to see that a convenient Mass makes possible daily Communion especially for Sodalists.

The Sodality meeting in our schools should not be held at the end of a class day when both Director and students are tired and unfit for a meeting.

Vocations. Everything that can be done to **promote vocations** should be given approval and encouragement. The Conference suggests and urges the following practical plan.

1. **Vocational Promoter.** A man should be appointed in each Province to go to each of our schools and give an inspiring talk on vocations. He should be an experienced speaker, one enthusiastic about the matter of vocations, and one whose **permanent office** would make possible his permanence in this work.

2. This man should during his stay in the school, organize among students **a campaign of Masses, Communions and prayers** to gain an increase of vocations.

3. The Spiritual Father or **Sodality Director should carry on this work** of the vocation Promoter by actively interesting boys in the campaign for vocations.

Though vocations to the Jesuit priesthood should be kept in the foreground, the *priestly vocation* in general is the aim.

A **vocational committee** among the Sodalists may well be organized to pray for vocations, study the priesthood, write about religious life and the priestly vocation and interest fellow students in the ideas and ideals of the priesthood.

Sodality Directors should hold up before the Sodalists the **ideals of religious life** as embodied in the Brotherhoods and Sisterhoods, as part of the vocational campaign.

We appreciate the work done for the Sodality through out the world by the **"Acies Ordinata"** and we pledge our support for its continuance.

The whole-hearted **cooperation of faculty** and authorities is urged **with the Sodality Director** in order to make the Sodality the most efficient organization in the school and parish as it is actually the most important.

It is the sense of this committee that **the Holy Name Society and Men's Sodality can co-exist** in the parish without detriment to either organization.

More should be done to care for boys and girls who leave school before they are old enough to join the other Sodalities.

The name "**Ladies'** Sodality" should be substituted for "**Married** Ladies Sodality" to facilitate the transfer of members from the Young Ladies Sodality.

The convention accepts the **revised plan of Sodality organization** (Fr. Lord's) presented to the meeting as the working basis for the Sodality wherever possible.

The convention shall form itself into an organization called "**The Association of American Jesuit Sodality Directors**". This organization shall have regularly constituted officers and shall invite all the Jesuit Sodality Directors of America to become members. With the consent of the Provincials of America, it shall hold yearly meetings. An **annual membership** fee of **two dollars** shall be paid by each member.

The convention is in favor of conducting "**The Queen's Work**" in its present form.

The Sodality Directors here convened express their willingness to **co-operate with the editors of "The Queen's Work"** in promoting its success.

The convention wishes to put on record its **sincere belief in the Sodality** as an expression of Jesuit devotion to Our Lady and as an organization **exactly suited to** meet the spiritual needs and problems of **parishes** and **schools.**

ECHOES OF THE SESSIONS.

A general Director in each Province similar to the general director of studies should have power to supervise Sodality activity (Fr. Maguire).

The real purpose of the Sodality is embodied in the rules which are not sufficiently understood, and which include its great double purpose. The Sodality must be the **biggest thing** in our institutions, and it is not now so considered. It demands a spirit of sacrifice and mortification from both members and directors (Fr. O' Connor).

The purpose is to train **Catholic leaders** (Fr. Preuss).

The general activities now given to other organizations can well be returned to the Sodality which is competent to handle most of them (Fr. Maguire).

The Sodality is absolutely fitted for present needs for both **men** and **women** if we follow correct Sodality lines (Fr. Mc Donnell).

Father Lord's Plan of Sodality Organization. Father McLoughlin and Father Maguire stated that they had developed organizations on somewhat these lines with considerable success.

General Communions of College Sodalities are *opposed by parish-priests* in some sections as taking the boys from the parish. *Some colleges answer* that they are responsible for the students' spiritual welfare as well as for their education. Some congressists hold that the General Communion hurts allegiance to the parish; it makes some Sodalists feel "superior" to their parish.

Even **small boys** respond to a chance for leadership. (Fr. Preuss,).

The Sodality, the **center of school and parish activities** is the ideal (Fr. Lord).

Time is needed for good direetion. The smaller the boy the more he depends on the Director (Fr. Shyne). With junior Sodalities every new section means new work (Fr. Lord).

Vocations. We need an awakening of our own men and of our boys to the importance of vocations (Fr. Shyne). The whole faculty must cooperate with the Director (Fr. Guenther). The teacher's influence predominates here (Fr. Kuhnmuench). The conduct, happiness, and religious spirit of Jesuits on the faculty must "*confirm by examples*" the Director's doctrine (Fr. Guenther).

The Sodality and the Holy Name Society. In some dioceses each parish must have a Holy Name Society. "Still" say some, "the Sodality is *the* organization in our parish. A Jesuit must be loyal to the Sodality not the Holy Name."

Why is the Holy Name Society so far ahead of the Sodality in numbers and in enthusiasm?

The answers were:

The bishops wish a Holy Name Society *in every parish.*

The bishops back it.

The Holy Name cares for *the majority*.

It appeals to the *generality* of men.

It has been made by *big demonstrations*.

The *men in charge* have believed in it.

The Holy Name has had *great leaders* who had *nothing else to do* and who are constantly in touch with bishops and priests.

Men dislike that "*better-than-thou*" attitude of the "select" Sodality.

The Holy Name succeeds because of *big numbers*.

The reason **why the Sodality has not been more successful** is:

Ours do not always *support* the Sodality.

Many of ours are *not interested* in the Sodality.

Our *apathy* puts the Sodality in second place.

The Sodality is for the *devout*.

Strong directors have been lacking.

Large parishes leave no time for special devotions like the Sodality.

Our Provinces have *no Sodality-leader*, although the Sodality work is more important than almost anything else.

The Sodality is for the *select*.

The meeting overwhelmingly agreed that there was **no incompatibility** in having a Holy Name Society and at the same time a Sodality.

Sodality Councils, made up of one or two members from each Sodality would enable the school or paish to concentrate on any particular object needed.

Sodality unions would bring large publicity. Unions between **School** Sodalities would lead eventually to a large **national** Sodality union.

School unions should precede Parish Unions.

A big **Sodality Congress** is needed.

A General Sodality Director should be appointed to see bishops. The latter will often appoint non-Jesuit priests as directors of diocesan unions. The Jesuit general director could organize diocesan councils where they do not exist and eventually a national council.

An Association of American Jesuit Sodality Directors was formed,

with Father Daniel A. Lord for **President** and Father Leo Mullany, for **Secretary**.

Board of Directors:

East: Father Richard A. Fleming, Father Edward P. Spillane.

West: Father Pius L. Moore, Father Timothy A. Driscoll.

South: Father McDonnel, Father O'Connor.

Missouri: Father McDonnel, Father Keith.

Sodality Conventions. The growth of the Catholic Student Mission Crusade has been largely measured by its conventions. (Father Lord). **A miniature Congress** would prove that the Sodality is a live organization (Father O'Malley).

ORGANIZATION OF THE SODALITY

PLAN OF REV. DANIEL A. LORD, S. J.

Central Committee:

Director, *President* (Prefects), *Secretary*, *Treasurer*, *Consultors* (3–5).

Note: 1) This Committee meets as the governing board of the Sodality;

2) It meets twice a month for not more than half an hour;

3) By preference, the President presides:

a) This gives a sense of self-government;

b) The Director can freely make suggestions as a presiding officer cannot do;

4) It originates ideas and plans for development which

5) It then passes on to the subordinate committees or section.

Subordinate Committees:

1) Eucharistic Committee or Section (Knights & Ladies of the Blessed Sacrament);
2) Mission Section (Catholic Students' Mission Crusade Unit);
3) Social Committee;
4) Membership Committee;
5) Publicity Committee;
6) Apostolic Committee;
7) Literature Committee;
8) Visiting Committee;
9) Committees to meet particular needs of Sodality.

Organization of Subordinate Committees:

1) *Chairman:* Who is a member of the Central Committee, e. g.,

President is Chairman of Eucharistic Committee;

Treasurer is Chairman of Mission Section, etc.

2) *Secretary*, who is not a member of Central Committee;

3) *Treasurer*, who is not a member of Central Committee;

4) *Members* of Committees, 2–5.

Note: 1) This organization makes a maximum of efficiency with a *minimum of work for the director* for:

a) The director does all his or her work at the meetings of the Central Committee;

b) Because the Chairman of the subordinate committees are members of the C. C., they get their ideas from the director at the C. C., carry these down to the subordinate committees, and report back to the director at the Central Committee meeting;

c) The director thus has his or her personal representative at all the committee meetings, and hence;

d) Need not and usually should not attend these subordinate committee meetings.

2) The main work of the Sodality remains in the hands of the officers of the Central Committee;

3) Yet *instead of 5 or 10 officers, as formerly, the Sodality now has* **20, 30, or 40 Sodalists with some office and responsibility**;

4) Hence, the Sodalists are given a chance for initiative, responsibility, and leadership.

OPERATION OR ORGANIZATION

Types of Meetings: (on the basis of one a week):

1) Spiritual meeting;

2) Business meeting of whole Sodality;

3) Spiritual meeting;

4) Social meeting.

Spiritual Meetings: (Presided over by Director):

1) With variety of program; e. g., Holy Hour;

2) Participation by the Sodalists; reading of the prayers, leading the office, reading of spiritual poems, papers on spiritual subjects, etc.;

3) A year's program of instructions planned in advance.

Business Meetings: (Preferably presided over by Prefect or President):

1) Report of Central Committee;

3) Reports of subordinate committees, read by the secretaries;

3) Old business completed by the Sodality;

4) New business introduced and discussed;

5) Elections and appointments.

Social Meetings:

1) *Meeting of the Central Committee:* twice a month with the Director present but not presiding;

a) Discussion of state of the Sodality;

b) Plans to be submitted to the subordinate committees;

c) Reports of the chairmen of the subordinate committees;

d) Plans for the whole Sodality.

2) *Meetings of the Subordinate Committees:* twice a month Chairman presiding:

a) Discussion of the work of the Section or Committee;

b) Old business resumed and completed;

c) New business discussed and planned;

d) Reports prepared for the Central Committee.

Note: 1) By preference, all meetings should be short;

2) Business meetings should be parliamentary in form;

3) Definite programs for the business meetings should be formulated by the Central Committee at the beginning of the year.

I. Eucharistic Committee of the Eucharistic Section.

Eucharistic Section:

1) By preference, this should be a branch of the *Knights and Ladies of the Blessed Sacrament*;

2) All the members of the Sodality should be encouraged to cooperate with the Section and join the Knights and Ladies of the Blessed Sacrament.

Purposes:

1) To develop personal devotion to Christ in the Blessed Sacrament;

2) To make this depend upon personal initiative and enthusiasm;

3) To create in this way spontaneous habits of piety.

Practices:

1) Frequent Communion;

2) Daily Mass;

3) Voluntary Visits;

4) Holy Hour;

5) Guard of Honor;

6) For boys, Acolytical Devotion;
For girls, Sacristy Service;

7) Books about the Blessed Sacrament.

1. Frequent Communion: (Promoted and managed by the sub-committee).

Practices:

1) Regular *Monthly* Communion in a body;

2) *Weekly* Communion regarded as the minimum for all;

3) *Daily* Communion the Sodality aim.

Methods:

1) *A Communion Chart* with dates and squares for members;

2) *Checking* this chart for Communions, not by name but by number;

3) *Advertising* on the Sodality Bulletin Board for frequent Communion;

4) *Competition* between bands under leaders;

5) *A yearly talk* on Holy Communion by the Director or Retreat Master;

6) Arrangements for *a convenient Mass*;

7) Or for Communion *outside of Mass*;

8) *Confessions* made accessible.

2. Daily Mass:

1) *A Mass Chart*, as above, and checked as above;

2) An *annual lecture* on the *slides*, e. g., with Fr. Keith's slides;

3) *Papers on the Mass*, on vestments, ritual, etc., read by the Sodalists;
4) Learning the use of *the Missal*;
5) *Unified assistance* at the Sodality Mass, e. g., hymns, prayers, recitation of the Mass prayers, rosary, united responses to the priest, community singing of the Mass.

3. Voluntary Visits:
(Important as representing the spontaneous devotion of Sodality).
1) *Regular times*, e. g., after meals, before class, on rising, before bed, before leaving the house, etc.;
2) For *definite intention*, e. g., a common intention for the month (varied with the months), for special needs, for a general Sodality intention;
3) Sometimes *in a body*, e. g., before or after a game (in schools), for success, in thanksgiving, etc.;
4) Checked on the *Visit Chart*.

4. Holy Hour:
As an occasional substitute for regular monthly meetings.

5. Guard of Honor:
Voluntary adoration, arranged by Sodalists, to last for a considerable time, and done *in relays*: e. g., during June, May, on First Fridays, on Feasts of Blessed Sacrament, or Blessed Virgin, on special feasts of Sodality.

6. Boys: *Acolytical Service:*
For correct and voluntary service of the altar.
Girls: *Sacristy Service:* Training sacristans and vestment makers:
1) Either of the whole chapel on certain days;
2) Or of the Blessed Virgin's altar always;
3) Or of the Blessed Virgin's altar on certain feasts;
4) Vestment making:
a) Either beautiful vestments as works of art;
b) Or vestments for poor churches and missions;
5) Vestment repairing;
6) Books on the Blessed Sacrament.

II. The Mission Committee of the Mission Section.

N. B. 1) If possible, this section in schools should be a completely affiliated unit of the *Catholic Students' Mission Crusade*;
2) All the Sodalists should be urged to belong to this section, and cooperate with the Mission Committee;
3) Where the Crusade is the Mission Section in schools, the *officers of the Crusade are the officers of the Mission Committee.*

Purposes:
1) To create an interest in the Church Universal;
2) To interest Sodalists in spreading the faith;
3) To render practical assistance to missionaries;
4) To spread the effectiveness of the Sodality beyond the range of the parish or school.

Practices:
1) Adopting a Mission;
2) Adopting a Missionary;
3) Praying for the Missions;
4) Contributing to the Mission;
5) Collecting stamps;
6) Operating a Mission Bulletin Board;
7) Studying the Mission;
8) Collecting books, magazines, holy goods, old clothes for the Missions;
9) Interesting others in the Missions.

1. Adopting a Mission: Slogan: **Every Sodality adopts a Mission.**

Purpose:
1) To create a definite rather than merely a general interest in the Missions;
2) To place " Our Sodality " actually in the mission field.

Method:
1) Formal adoption of Mission with notification sent it;
2) Letters regularly sent to the Mission:
3) News of the Mission posted on board and circulated;
4) Prayers, contributions, etc.

2. Adopting a Missionary: Slogan: **Every Sodalist adopts a Missionary:**

Purpose: To create a personal interest between Sodalists and a priest, brother, or sister working in the field.

Methods:
1) Adoption by name with formal notification;
2) Regular personal letters sent by the Sodalists;
3) Special care of missionary's personal needs, luxuries, comforts;
4) Interest in his or her special work;
5) Specific prayers, contributions, etc.

3. Contributions:

Purpose:
1) Actual help for missionaries;
2) Creating a spirit of generosity;
3) Giving outlet to missionary devotion.

Methods: General:
1) Either directly to Missions;
2) Or through some big missionary organisation.
Particular:
1) Mite boxes;
2) Self denial fund;
3) Parties and entertainments;
4) Special (or competitive) collections;
5) Records kept.

4. Prayers:

Purpose.
1) To gain God's blessing on the work of the Missions;
2) To inspire love of Souls in Sodalists.

Methods:
1) Regular monthly mission intention, e. g., India, the Sisters on the Missions, Vocations to the Missions;
2) Masses said for missionary intentions;
3) United prayers at meetings;
4) Individual Prayers;

5) Records kept, read at meetings, sent regularly to C. S. M. C., or similar organization;
6) Records sent to the Missionaries;

5. Stamps: Old, foreign, higher denominations, unusual occasions, precancelled.

6. Mission Bulletin Board:

Purpose.
1) To kindle interest in the Missions;
2) To develop initiative among Sodalists;
3) To spread news about the Missions.

Methods:
1) Posters, original or sent by missionary societies;
2) News items;
3) Pictures;
4) Letters from Missionaries;
5) Prayer intentions, reports, mottoes and slogans.

7. Studying the Missions: On plan of the Palladin Round Table.

8. Collecting Books, Magazines, Statues, Pictures, Vestments, etc.

9. Interesting Others: Through mission plays, lectures, debates, discussions, news articles, etc.

III. Catholic Literature Committee of the Catholic Literature Section.

Note:
1) Only the better students or the more intelligent Sodalists will be likely to be interested in this;
2) An effort however, could be made to interest all in Catholic magazines, the book rack, and things of that kind.

Purpose:
1) To acquaint Sodalists with our Catholic literature;
2) To teach them more about their faith;
3) To develop initiative in studying their faith;
4) To place within reach books or pamphlets or information they could give to others.

Methods:
1) Reading Catholic books;
2) Reading Catholic magazines;
3) Running a Catholic study club;
3) Running a lecture club;
5) Operating a book rack.

2. Reading Catholic books and magazines:

Purpose:
1) To build taste for Catholic literature;
2) To counteract evil literature;
3) To acquaint Sodalists with Catholic authors and books.

Methods:
1) Informal pledge to read one Catholic book and magazine a month;
2) Informal discussion of these at meetings;
3) Records kept;
4) In schools, Catholic authors on class lists;
5) Lists of Catholic authors and books drawn up by Sodalists with brief notes on contents;
6) The Sodality Library where possible, even though small.

3. Study Club:

Purpose:
1) To create a spontaneous interest in Catholic truth;
2) To broaden the knowledge of Catholic truth;
3) To supplement the Priest's instructions or the religion class;
4) To build up a race of intelligent and informed Catholics.

Methods:
1) Meetings at least twice a month;
2) Presided over by Sodalists (chairman of committee) and if possible, attended by the Director;
3) Subjects of timely interest, and controversial, yet;
4) Within the range of the Sodalists;
5) References and pamphlets supplied by library;
6) First speech or essay, twenty minutes; discussion by set speakers of ten minutes each; open house discussion;
7) Summary by director.

4. Lecture Club:

Purpose:
1) To develop self-reliant speakers on Catholic subjects;
2) To carry out an active apostolate.

Methods:
1) Four to ten members, grouped in twos or threes;
2) One lecture at a time prepared by joint effort;
3) Slides to illustrate it if possible;
4) Delivered by a group, each taking part of the lecture, while another operates the machine;
5) Given first in parish school or hall, and then offered to other parishes, schools, and clubs, and even to non-Catholic organizations.
6) A fee charged, though just enough to cover expenses.

5. The Book Rack:
Place the parish or school bookrack in charge of the library committee.

IV. The Apostolic Committee of the Apostolic Section.

Purpose:
1) To create Catholic leaders and workers;
2) To give the Sodalists practical things to do;
3) To give them a chance to exercise their zeal and initiative.

Suggested Possibilities:
1) Catechetical instruction;
2) Summer vacation schools;
3) Rural missions.

1. Catechetical Instruction:

Where:
1) In city or rural missions, e. g., among poorer classes in civic institutions, in orphanages;
2) Among students of non-Catholic schools, e. g., in conjunction with Catholic Instruction League.
3) In the parish itself, e. g., first communion classes of public school children.

Methods:
1) Volunteer groups;
2) With preparation for the work.

2. **Summer Vacation Schools:**
The parochial school or academy is, during the summer, taken over by the Sodalists, teachers or students, or laymen and women, and operated by them as a vacation school.

3. **Rural Missions:**
During the summer vacations, Sodalists from schools and parish with or without the cooperation of teaching and nursing sisters, run summer classes in districts that have no Catholic school, teach catechism, first aid, care of the sick, etc. They operate thus a traveling Catholic mission.

V. Publicity Committee.

N. B. Every Sodality should have its own Bulletin Board, in schools as near the main bulletin board as possible, in parishes in the parish church vestibule.

Purpose:
1) To keep the Sodality members posted on the events of interest to the Sodalist;
2) To be the advertising agents of the parish and school and Sodality.

Methods:
1) The Bulletin Board:
a) Posting all announcements from the Director;
b) Posting reports of committees;
e) Posting all mission news, Eucharistic announcements, special items;
d) Running advertising campaigns to interest old members and gathering new ones.

2) Advertising:
a) *Letters for the papers:*
A) To correct false statements in the press;
B) To call attention to affairs of general Catholic interest;
C) To explain the Catholic viewpoint on public questions.

b) *Items and articles for the papers:*
A) Supplying the Catholic papers with regular news about the parish, school or Sodality;
B) On important occasions sending the daily papers:
1) News items about local happenings;
2) Reports of entertainments, receptions, programs.

c) *Letters of protest or approval* to politicians.

VI. Membership Committee.

1) To interest new members in joining the Sodality;
2) To instruct the applicants in their duties, and to draft them into the section or committee for which they are best suited;
3) To arrange programs for their official receptions, the spiritual program in conjunction with the Director, the entertainment program In conjunction with the Social Committee.

VII. Social Committee.

To arrange, plan, and manage all the social programs of the Sodality.

VIII. The Committee of the Parish Visiting Section.

Purpose:
1) To help the pastor or director;
2) To keep social contact between the parishioners;
3) To develop parish social life.

Methods:
1) Always under the pastor's direction;
2) And with a report given to him;
3 Visiting:
a) Parish Poor (possibly in conjunction with the St. Vincent de Paul Society);
b) Parish sick;
c) The dead of the parish, with prayers said for them in the home, assistance rendered, etc.;
d) Newcomers, to welcome them to the parish, and acquaint them with parish opportunities;
e) Converts, to relieve their loneliness, to supply information about the Church, parish, Sodality, Catholic neighbors, etc.;
f) Children of school age, to see that they go to the parish school.

N. B. All these plans have actually been carried out successfully. For details write the Editors of *The Queen's Work*, 626 N. Vandeventer Ave., St. Louis, Mo.

THE UNIVERSITY SODALITY OF BAHIA, BRAZIL.

This University Sodality, by its fervor and activity exercises a beneficent influence on the intellectual element of the great Brazilian Republic.

Established at Bahia in 1916 for University **students of Law, Medicine and Civil Engineering**, it has developed during the first ten years of its collective life a methodically progressive plan of action in religious, intellectual, social and charitable fields.

Devotional life has been constantly cultivated in the highest degree through the ordinary weekly meetings and the solemn sessions on the principal feasts of Our Blessed Mother, by the frequent reception of the Sacraments, and the valiant profession of the religious faith which animates its members.

The students meet every Sunday morning at half past seven o'clock in our college chapel for Mass and Holy Communion. After their thanksgiving, they go to the Sodality meeting hall, where, after the reading of the minutes of the last meeting, and of a passage of history or of the Sodality rules, they assist at a Conference of the Director, who thus gives them a solid formation in apologetics, ascetics and social action. After having discussed in common matters of interest to the Sodality, the session is closed by the breakfast in common of the communicants, who are always numerous.

The Director devotes several hours each day to the students, and every evening from half past seven to half past eight o'clock he receives a limited group of Sodalists who are the leaven to ferment the whole mass. Each month the Consultors discuss all matters relating to the Sodality, and strike a balance of the previous month.

When the first little group of Sodalists, not more than seven, was formed in 1916, the difficulties to be conquered in the midst of the students were great **The founders had to endure a great deal of ridicule,** in their schools, and much sarcasm or at least criticism, as their every-day portion, but they had the courage also to answer their critics with their heads up. Accordingly as the Sodality increased in numbers and influence, the opposition also continued to decrease and today it can be said that the ground is conquered.

The seven founders have so happily multiplied that the number of the Sodalists now amounts to about **one hundred and fifty**. Many of these, scattered throughout the vast territory of Brazil, occupy in their respective homes the most brilliant stations and in them, they give an example of practical Catholicity, and of frequent reception of the Sacraments, thus leading to the Sacred Table many others whom indifference or routine had kept away from It for many years. Several of them are fighting with the pen, and a great Catholic doctrinal and controversial newspaper has found among them its best supporters.

University professors as well as fellow-students have been gained over by the courageous and sympathetic attitude of these young men in the professional schools, and these professors have often praised the Sodality publicly. On the occasion of the solemn defense of their theses for the doctorate, our Sodalists have often profited by the opportunity to speak with enthusiastic gratitude of the Sodality to which they consider themselves happy to belong, and several have given voice to these sentiments in their printed works.

Among the different sections founded by the Sodality, the "**Catholic Study Club of the University Youth**„ possesses quite a special importance. It is not only students who belong to it, but also some of the best-known Professors of Bahia University. The number of the latter is constantly increasing, — they are now 24. The student-members of this Club are a little less numerous than the Sodalists themselves. The Club meets at least once a month. One of the students reads a paper, which ordinarily relates to his special studies, but which is as much as possible of apologetic, patriotic, or moral interest. A discussion follows at once with some one who was named beforehand to present objections, then comes the turn of the Director, who summarizes both sides of the question, and talks upon some point of common utility to all the members. The Professors also sometimes take part in the discussion.

Besides the section of the Catholic Club, the University Sodality has also organized the following sections: **Catechetical Instruction for poor Children**; a conference of **St. Vincent de Paul**; **Hospital Visiting** section; Committee for **publishing the Sodality records** the **Apostleship of Prayer**; the **Closed Retreat** section; the Committee for **Social Reports**, and lastly the College **Sodality Hostel**, a work of the greatest utility, especially for the students whose families do not live in Bahia.

All this expansion of the Bahia Sodality has required perseverance and great sacrifice, but the abundant fruits of salvation which have resulted therefrom merit fervent thanksgivings to God and His Blessed Mother.

The State of Bahia, through the Legislature, has already voted a yearly subsidy of 10 contos de reis to help the good works of the Academic Sodality. Thus it has been enabled to give a much greater importance to the Library, and to enrich it with reviews very necessary for our religious teaching and for the special studies of each of the professional schools which our members attend. The Federal Parliament also proposes to recognize our works as of public utility, and to grant us pecuniary aid so as to develop still further the beneficent action of our Sodality. Thanks to this help, we hope to be able this year to begin **night schools for workmen**, and *Sodalists will serve as* **unpaid** *teachers therein.*

Happily in the midst of all this activity, the University Sodality of Bahia has always kept in view its character as a work of piety and of sanctification, and numerous very consoling facts of this nature are registered in **our Annals**. These Annals, **published at the Government Printing Office, in accordance with a law** passed two years ago **in favor of the Sodality** appeared for the first time last year, and make a volume of 648 pages. With statistics and illustrations, the first part contains the records of the Sodality and of each of its sections, and the second part is composed of the dissertations, speeches and original lectures of the Sodalists, which have been presented by them in their regular and extraordinary meetings.

Among the latter those which mark the closing of the Month of May are carried out with great splendor. For the past few years the Portuguese Reading Circle of Bahia has very kindly granted to the Sodality the use of its magnificent Manuelino Hall for these **solemn sessions** two of which have been jointly **presided over by the Governor of the State**, Dr. Francis Marques de Goes Calmon, and the Primate of Brazil, Most Rev. Augusto Alvaro da Silva, Archbishop of Bahia. **All the members of the government** also honored us by occupying places on the president's platform, and among the audience were the most distinguished members of Bahia society. The sympathetic frankness with which our Sodalists proclaimed their Faith and their filial devotion to Our Blessed Lady in their speeches and poetry won all hearts. They considered it an honor to be present in the midst of this distinguished gathering with **the Sodality medal and blue ribbon on their breast**. This was not the least charming note of these meetings where these valiant youths gained for them selves more and more the esteem and sympathy of the most influential elements of cultured Bahia.

All the members of the Sodality sincerely endeavor to show in this way, as they do besides in all the rest of their manifold activity, their filial devotion to the Most Blessed Virgin, whom they have chosen for their Mother and Patroness. (L. Cabral "*Les Cahiers Notre-Dame*", Oct. 1926).

Editor's Note: Father Cabral who was provincial of Portugal in 1910 when the Revolution in Portugal renewed the deeds of Pombal, is the founder of this Sodality.

The high opinion entertained of this Sodality by complete outsiders may be seen by referring to page 31 of "Acies Ordinata," English Edition, for June, 1926.

APOSTLESHIP OF THE LAITY

Archbisop of Brisbane to the St. Vincent de Paul Society.

Having always believed in the **Apostleship of the Laity** as one of the greatest factors for good in the Church, it is most gratifying to me to find the elements of that apostleship so conspicuous in your Society.

I want to make every one of you realise that he has a God-given mission to help his fellow-man spiritually and temporally, and I want you to be convinced that in the carrying out of this Apostleship, **organized effort is always superior to individual effort.** An individual may err, but a Society, blessed by the Church protected by rules, religious exercises and mutual advice, is not likely to make many mistakes. Organized effort does not efface individual effort. The stronger individual effort is, the greater will the sum total of the united work appear.

I am sure you realise that, there is much work to be done not only in relieving the bodily needs of your neighbor, but in stemming the tide of vice of every description that is threatening to ensnare his soul.

Every man of you must use his influence always and everywhere to suppress this evil. You can counteract it by carrying out what is one of the objects of your Society, namely the **diffusion of good books, newspapers and pamphlets**. I should like the members of the Socicty to organise strongly this branch of their work, so as to take charge of the distribution of the Catholic literature in the various Parishes of the Archdiocese.

Demand a morally clean city. To those who may say to me, "we are not the custodians of public morals", I reply you are custodians of public morals, as far as your own power to give good example and to create a healthy public spirit is concerned.

I am asking your Society to take over the **supervision of dances** held for Parish purposes, so that the proper decorum may be observed in all such assemblies. The course I suggest will relieve the local Priest and entertainment committees of much anxiety, and will give parents the assurance that their daughters attending your social functions, will have no evil temptations placed in their way.

Were I to be asked what is the most subtle and deadly evil threatening the souls of our young people today, I would say it is **atheistic and immoral literature**. Australia is flooded with such literature. It is not thank God, Australian. It is a vile poisonous importation, and its introduction to this country is a standing disgrace to the Commonwealth Government that regulates our Customs laws.

Our Court are frequently the scene of prosecutions for the selling of unwholesome foods, and heavy fines are levied for such offences. We have a Health Department that is ever vigilant lest the bodies of our citizens should be poisoned. But there is no ban on the vile literature that makes moral sinks of the minds of our young, and robs their souls of the priceless treasure of innocence and purity.

There must be a campaign for clean literature and clean pictures, and Governments and municipalities that make pure food laws and provide swimming baths must understand that the people want cleanliness of mind just as much as they desire clean healthy bodies.

N. C. C. W. doing Sodality Work

RURAL VACATION SCHOOL

"In one diocese," says the Report of the U. S. National Council of Catholic Women, "two hundred volunteers took a course of lessons in methods of teaching religion." The course was conducted by a religious recognized as expert in this work, and covered ten weeks. The classes were held afternoon and evening.

"It is hoped that 3,000 children will be reached."

"The experiment is planned for three years."

We suspect that some leading Sodalists took that course? Are we wrong?

One hates to work without results, but results are usually very encouraging in catechetical work.

"The Ru al Religious Vacation School program has been extended until now sixteen dioceses at least have inaugurated such schools for from 3 to 6 weeks of the vacation period. These are establi hed in localities where parochial school do not exist. In one diocese where a number of Sisters could not be secured, ten Catholic public-school teachers volunteered to *sacrifice* a part of their vacation to fill the vacancies, and took *intensive training* in preparation for this work."

Now suppose there were no such Catholic public-school teachers.

Could **women** *Sodalists be found to do the work? Could* **men** *Sodalists be found? If not, how can we form Sodalists who* **will** *do it?*

There are two notable points here:

1. **Sacrifice** of vacation, and
2. **Humility** of professional teachers who submit to further instructions in pedagogy!!! That means deep religious spirit.

Our Sodality can give that.

Does it do so?

It is a notable fact that where these schools are organized, the second year shows marked increase in the number of schools, as well as in the number of children enrolled. In one district in 1925 the children enrolled were 95 — in 1926, there were 175.

Many *fallen-away* Catholics are led back to a Catholic life.

Some *converts* are made.

The school can be maintained with *very little expense.*

This is "*saving and sanctifying the neighbor.*" This is "defending the Church of Jesus Christ against the attacks of the wicked." (Rule 1). This is what "*Our Lady's Sodality aims at.*" (Rule 12). It is "*in keeping with the spirit of the Sodality,*" and at the least "*very desirable*" (Rule 43).

STUDY CLUBS

The National Council of Catholic Women reports that the number of Study Clubs is growing-

They publish a pamphlet: "**How to Organize a Study Club.**"

They have fifteen *Study Outlines*, e. g.: *Women in Industry, Social Service.*

400 Study Clubs are already in operation.

The answers to 500 questionnaires sent out by the N. C. C. W., show that the interest in study clubs is growing.

And this interest is largely among *employed* women rather than in the leisure class.

Social and *civic* uestions interest them most of all.

Their complaint is: "*We lack leaders.*"

A list of 24 volumes covering history, psychology, science, economics, philosophy and ethics has been prepared to furnish necessary information to these clubs.

That set of books would surely help Sodality clubs. Some of those "leaders" might very well come from Sodalities in colleges and convents. Such leaders need the best mental and religious training. School and Sodality combined and properly directed can give both. And they **are** giving those results in some degree in **all** countries, pessimists notwithstanding.

PRACTICAL QUESTIONS

Typewritten acts of consecration. "In our Sodality Archives, I find some acts of consecration not written by the members themselves, but typewritten. Does this affect the consecration in any way?"

Answer: No. Rule 27 prescribes that in solemn receptions the new Sodalists will *recite* one of the following acts of Consecration. The priest will *declare* their admission, and they must be enrolled in the Sodality Book. As an act of *devotion*, it has been customary for absent Sodalists to send signed acts of consecration for the Sodality feast. But there is nothing to show that filing such written acts is a part of solemn reception, and much less that it is *essential* to membership.

Some external sign on the part of both receiver and received is all that is essential to a valid reception.

Length of probation. "On taking charge of an old Sodality, I find that some are still candidates two and even three years after their probation. Rule 24 says that there should be a probation of not less than two months, but would it not be better to declare that a person who has been held out so long, has not the "vocation" to be a Sodalist?"

Answer. No difficulty is apparent in even a six months' probation. There might be also, special conditions which would counsel the deferring of admission for even a year But certainly at that time, it would be better to suggest to the candidate that he withdraw his application for the present; later if conditions change favorably, he could renew his candidacy. The common Rules of the years 1587 and 1855 called for a probation of "about two or three months, according to the quality of the person." The youth of the candidate, the religious and moral temper of the country, might counsel a *local* Sodality rule requiring more time than that suggested in the Common Rules.

Picking the Candidates. "May we exact the possession of certain qualities from applicants before admitting them into the probation? Since the Sodality is only for an elite, is it enough that the candidate be not known as a bad boy?"

Answer. The candidate should be such as to give reason to hope that he would develop during his probation the necessary aptitude for membership. Rule 23 requires irreproachable conduct, the age, condition of life, profession, etc., requisite in the Sodality which they seek to enter, and they must be resolved to keep the Rules. This is much more than *not being known as a bad boy*. Rule 29 also aims at having the Sodalists from the same class or state of life. Any doubt as to whether the boy will develop the intellectual and moral qualities requisite for membership can be decided in the probation itself, provided it be earnestly and seriously carried on. The doubt should not be a bar to candidacy for it oftens happens that unpromising boys develop surprisingly. Should fears of his unfitness prove true, no harm has been done; with carefulness and Christian charity, he can be induced to withdraw his candidacy without becoming embittered. He may perhaps be directed to some other pious organization which requires less of its members.

Your council can help you very much. Speak to them of the seriousness of the business of admitting to candidacy; what it means to the Sodality, our Lady's honor, to the student himself. (This is an indirect but very effective way of reminding the Sodalists councillors of what is expected of *them*). Ask the councillors to vote "Yes" or "No" *in writing*, but forbid them to discuss the candidate's character publicly; forbid them also to write the reason for rejection. Experience proves that the boys' judgment is good. They often know the boy better than the Director. The opinion of his teachers is also to be asked and to be carefully considered.

ALOYSIAN CENTENARY CELEBRATION

The skull of St. Aloysius Gonzaga will be transported to Rome on December 27th next from his birthplace Castiglione delle Stivere. Extraordinary solemnity will mark the transit of the venerable relic. The Italian government has conceded a special railway coach for the purpose which will be richly draped and ornamented with flowers.

The Bishop of Mantua, whose diocese includes the ancestral home of the Saint's family, will be in direct charge of the translation. He will be accompanied by an escort of honor from the Catholic Youth of Italy, who will bear their standard. It is expected that similar groups from the Catholic Youth of other nations will also come with the relic.

Upon reaching Rome, it will be borne processionally to the Church of St. Ignatius Loyola, where the greater portion of Saint Aloysius' relics are preserved.

As delegations of young men from all parts of the world will then be in Rome for the Centenary Day of the Canonization, the arrival of the relic at Rome will probably be one of the greatest demonstrations ever seen here.

Father José Oroz, S. J., has just published the life of one of our scholastics, Luis Baro, in " *A Gallery of Illustrious Young Men Sodalists*". The book is part of a series now being issued by the Young Men's Sodality of Barcelona, Spain.

This is part of the cooperation of the Sodality towards the renovation of the religious spirit among men, which is the heart and soul of the *Aloysian Centenary Year*.

The first book of the series was Sarda y Salvany's "*Life of St. Aloysius Gonzaga.*" The life of Luis Baro, S. J., is of great importance as it shows a modern boy (he was born in 1904) in modern surroundings.

The French Aloysian Centenary Committee reports a solemn triduum throughout the nation. At Paris, it was held November 18–21.

The Aloysian "*program of life*" is the theme of many instructions, and signatures thereto are now being gathered.

On December 31st, the great centenary day of the Canonization, French youth will unite in spirit with their representatives who shall then be at the Saint's tomb in Rome.

But the solemn consecration of youth in France is reserved for February, 1927, and the French pilgrimage to Rome will take place at Easter time of 1927.

CHRONICLE

Father Albert M. Boegle of the Austrian province is hard at work in Rome as *Head of the Central Secretariate of the Sodalities of Our Lady*. He realizes fully the difficulties connected with the Sodality, but he looks for their happy solution through the cooperation of so many of ours who in recent years, trough Sodality academies, Sodality congresses, and the like, have been filled with new zeal for the great cause. His own experience with Sodalities and Sodality magazines is a valuable asset for his important work.

Father Henry Heitger (Province of Austria) died last summer of injuries received in an automobile accident. He was extremely zealous for the Sodalities of Our Lady and had written very much and very well on this theme.

"My experience" he wrote in one of his letters, "is that in directing the Sodalities the alpha and omega of success is to imbue the Sodalists with a true and sincere love of the Blessed Virgin Mother. For me, that is the whole secret of efficiency in the Sodality. Try everything but this, and you will get nothing. Kindle a love for Mary in the souls of the Sodalists and you will easily attain everything. You will find them full of care for chastity, ardent piety, fidelity in attendance at meetings, in the use of the Sacraments and in obedience to the Director. They will have a wonderful Catholic instinct, a diligence in the apostolate which will recoil from no sacrifice, a constant, strenuous, laborious zeal. My own experience proves this and I have heard it over and over again from other Directors. There is nothing I inculcate more on young and rising Directors, than to use the utmost diligence to keep before the eyes of the Sodalists the loveableness, the excellence and the virtues of the Blessed Virgin. Directors must be tireless in exhorting the Sodalists in this sense, until the latter have conceived a very solid and at the same time a very tender love for the Blessed Virgin."

Munich. The Schoolmistresses' Sodality, directed by Father Hugger, is **promoting childrens' retreats.** Under the School-mistresses direction, 3,000 children made "closed" retreats during the last vacation with great piety and abundant fruit.

Schlettstadt, Alsace. The Sodality here has been celebrating the 300th anniversary of its existence. From 4 to 5,000 Sodalists, men and women, walked in procession through the streets and listened to a sermon in the public square. Next day the immense body of Sodalists went to Holy Communion in the ancient church of the Society. Mgr. Ruch pontificated in the Cathedral and congratulated the Sodalists. This mass was followed by a procession of the Blessed Sacrament, larger than any ever seen before in this city. In the afternoon, distinguished Sodalists delivered addresses, but unfortunately the place was much too small to

admit more than a tiny fraction of the entire body. During Vespers, the Cathedral and all the available space around it was occupied by a great crowd which recited the Rosary while a giant illuminated cross was displayed on the tower of the Cathedral. The celebration closed with the singing in unison of "Grosser Gott, wir loben dich", "Holy God we praise Thy Name". No doubt added point was given to these celebrations by the effort of the Central government to destroy Catholic separate schools.

An active Dublin Sodality. The following list of the working sections of the Children of Mary's Sodality, at the Convent of the Sisters of Charity, Stanhope Street, needs no comment. It is in itself an eloquent testimony to the zeal of the members.

Pioneer Total Abstinence Section, consisting of Secretary, Treasurer and fifteen Councillors.

Catechetical Section. — President, organist and forty assistants, who assist at the Children's Mass every Sunday in the parish church, and teach catechism afterwards. Ten members assist at the Mass and General Communion of Children's Sodalities. Eight are engaged in other churches.

Missions Sections. — Sixty promoters who collect for the Missions yearly; twenty promoters who distribute Mission literature.

Good Literature Section. — Four librarians for circulating library; forty-seven promoters for "Messenger of the Sacred Heart"; six promoters for Madonna and other literature about Our Lady.

The members collect books and papers for the hospitals, and the Catholic Truth Society's publications are circulated at the weekly Sodality meetings.

Vincentian Section. — Clothes made throughout the year for distribution among the poor at Christmas, in honor of the Divine Infancy. Practically all the members take part in this work.

Working Girls' Hostel. — Three members attend Hanbury Lane Hostel. Seven members attached to "Myra House". Twelve "Legionaries of Mary", North King Street Branch.

Magdalen Asylum Collectors. — Ten members collect for the Magdalen Asylum of Our Lady of Charity of Refuge, Lower Gloucester Street.

Altar Society. — Sixteen members collect from house to house in different districts of the parish.

The Prefect in charge of each Section submits a report of the work to the Secretary, at the quarterly meeting of the Council of the Sodality.

On the Feast of St. Joseph the foundation-stone was laid of a new Sodality Hall, which will be completed in October.

SELECTION:

A SODALITY PRINCIPLE APPLIED TO BOY-SCOUTS.

In his pamphlet on French-Canadian Boy Scouts, Father Adélard Dugré, S. J., writes concerning the introduction of scouting into Canada: "But here, as elsewhere, one must begin humbly. Go slowly, at first, in the choice and formation of the instructor, — take time and look closely in picking your first scouts. In the beginning be content with a small band of from six to ten members, well chosen. Mistrust any action which gains you a complete troop at one stroke; it contains disagreeable surprises for you."

"In the "*Devoir*" of March 30th, before the exposé of the trial of scouting made at Longueuil by M. Georges-Henri Sainte-Marie, we read: 'Do not be astonished at the small number of recruits made at Longueuil in one year: that is perhaps the best indication of the good work which was done there. "The man who forms 12 good scouts a year has done a good year's work', says a man of experience. 'But if he forms 24 he has probably done nothing good or enduring'".

The A. C. J. C. (Catholic Association of French-Canadian Youth) has often been reproached with going too slowly in organizing its circles, with scrupulosity in choosing its members, and with always avoiding mass recruitment. Nevertheless, the same tactics were learned from experience by the chiefs of scouting.

The A. C. J. C. has also been criticized for not having groups of more than 40 or 50 members. But scout-leaders also limit the number of members. "About 30 boys form a troop, which is divided into bands of from six to eight members." (Father Dugré).

The greatest obstacle to the formation of good scouts is the lack of young men of high moral value, an élite, which is able to influence the mass. It is to develop a body of such young men, that it is proposed to found the A. C. J. C. in all our cities.

("Le Semeur „, Organ of the A. C. J. C., Montréal, July '26)

The Mission Section. In addition to the methods of serving the Missions which were mentioned in former numbers of "*Acies Ordinata*", Sodalities might adopt a native boy or girl or even a seminarist. The burden of their maintenance and education will be slight when it is divided among many. His photograph could be hung in the Sodality Hall, and a correspondence might be carried on with him. What a great help it would be to the Missions if every Sodality had even one adopted child in heathen lands!

Editor: *Lawrence E. O'Keeffe, S. J.*
Superiorum permissu.

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